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must get the right critical attitude toward things that are proposed.

I realize, ladies and gentlemen, that I have simply given you a very rough outline of matters which need very much more careful elaboration and statement than I have given them, but my object has been simply to assist, if I may, in some small degree, your thinking in this matter, and not to furnish a body of doctrine. I esteem it a privilege to have addressed this audience, and I thank you most sincerely for your attention.

#### MORNING SESSION

SATURDAY, OCTOBER 14, 1899

The association met, pursuant to adjournment, at 9 A. M., and proceeded with its business meeting.

THE PRESIDENT: The hour having come for the presentation of the subject, "The Continuous Moral Influence of the School through College and through Life," I desire to say that the committee which had charge of the preparation of the proceedings of this meeting felt sure that they had in this subject one interesting to all members of the association, college men and school men alike, and they were also sure that they had selected to present this subject a person admirably qualified to deal with it. I present to you the Rev. Endicott Peabody of Groton School.

#### THE CONTINUOUS MORAL INFLUENCE OF THE SCHOOL THROUGH COLLEGE AND THROUGH LIFE

By ENDICOTT PEABODY,  
Of Groton School

MR. CHAIRMAN, LADIES AND GENTLEMEN: I have heard the story told of a man that he had so much to do that he went fishing. I am sure we are all agreed that that was written of the schoolmaster. As I approached this subject, it seemed to me that it must have been written of one who attempted this theme

of the Continuous Moral Influence of the School through College and through Life. It is so vast that one can only touch on a few of the salient points; and so I decided to make an informal address, hoping that by discussing this subject together we might strike out some truths which might be of value to us in this important theme. It really seems to me the most important of all things connected with schools.

As one reads the lives of the great schoolmasters of England I think one is struck with the profound interest that they take in the development of character. It is for this reason, I believe, that the English schools have had such an influence upon the lives of the men of England today. It is not because they are great in their knowledge of scientific teaching; English schoolmasters know very little about pedagogy and care rather less. I went to one of the great schools of England, a school which wins more scholarships at the universities than almost any other school, and I was talking with one of the leading men in the school. I said: "What do you think of Froebel's methods, and of the theories of the German educationalists?" He replied: "Oh, they are all rot" (laughter). "They do very well for German boys, but they won't do for English boys," he said; "What we do is to give a boy a Latin grammar and make him learn it, that is the only way to teach" (applause). That theory obtains throughout the schools of England to a great extent, and yet I say that the influence of the schools upon character is greater than the influence of our schools today.

I was talking to a gentleman who came up to Groton not long ago and explaining to him that we had an extra half-holiday that day because one of our graduates had succeeded in getting a scholarship at the university. I dilated with some pleasure on this fact. The man was a literary man, and I thought he would be especially interested in it. When I stopped, he said, "Well, being a shallow scholar I am a good deal more interested to know that some of your boys are captains of the university teams, because I am not at all alarmed about the intellectual life of this country. We Americans are shrewd enough and keen enough and clever enough intellectually. What we want to do is to raise up a race

of men—they may be dull men, but men who see their duty ahead of them and are determined at any cost to achieve that duty. That is the great need in America today.”

I speak, I am afraid, from only a very partial, a narrow point of view, for one who has charge of boys at a boarding school. I know nothing about the education of girls. I hope that some of the things that I say may be principles which will apply to the training of girls. I am sure that the boarding school has a great many problems in common with the day school. I must confess that I have departed from the subject as it was given to me by the secretary of the committee. He said “The Continuous Moral Influence of the School through College and through Life.” As I thought it over, the subject seemed to push itself back into the school. To make the school influence continuous through college and through life you have got to be sure, first of all—and this is a thing that we are not always sure of—that the moral influence of the school is moral. You have got to be sure that there is a moral influence exerted by the school upon the scholars while they are there. If you make that deep enough, if you make that intense enough, it will grow into the characters of the boys, and, as a matter of course, it will continue through college and through life. Therefore, the larger part of my talk has to do with the way in which one may establish a sound moral influence at the school, and it has to do not so much with methods as with persons.

Personality is the great thing, it seems to me, in education. If you get a great teacher, like Arnold, of Rugby, or Dr. Thring, of Uppingham, or Mark Hopkins in this country, or Dr. Dimmock, of whom one hears a great deal in New England, why, you have achieved the whole thing, practically; but for ordinary men and ordinary schools the question is of the whole staff of teachers. The teachers make the school. Now, what kind of teachers shall we have in the schools? The same question, it seems to me, the same principles, underlie the choice of teachers in the university. It is here that the English show so much wisdom. They send their very best men into the schools. A Rugby master told me that in his time, some ten years ago, at Rugby,

every master at that school had been a Fellow at his college at Oxford or at Cambridge. That means that it would be possible for the large majority of those men to have got the positions of teachers at the university. But they preferred to put in their life among boys, believing that that was the most effective thing for the nation. It seems to me that the tendency in this country is—we are very fond of titles—to prefer the position of assistant or sub-assistant professor in a college to that of an assistant master at a school.

Now, the kind of teacher. What is it that we ask for in a teacher? He ought to be a good scholar. That goes without saying. And yet scholarship is not the first thing. You must have a man who is well educated, you must have an intelligent man, you want an intellectual man ; and yet there are things distinctly more important. One has known great scholars complete failures as teachers in schools. I remember Arnold laid great stress upon the necessity that a man should be a man of lively manner. That does not seem to have much connection with morality, and yet it does show a sympathetic mind. A man must be a man of lively manner, he must be a man of fine character, and he must be a man who loves boys. That is the essence of the whole thing—a man who takes up the work at school because he cares for boys, and they know it ; they know it within an hour or two of the time that the man arrives at the school.

I was describing the life of a boarding-school master the other day to one of our parents and pointed out the fact that there is a great deal of wear and tear in such a life. A man gets up in the morning and he may have a lot of boys in the dormitory to look after. He goes to breakfast with a large number of boys. He begins his work. He teaches through the morning school, and when 12 o'clock comes and the bell rings he is not free. He is expected to go out, perhaps, to play on some team with the boys, or else they look for him to come and coach them in their games. The small boy who was walking by his father's side, remarked : "Do you mean to say, Mr. Peabody, that the masters don't all stay in the house and study during the day?" (Laughter.) There is a loss, there is a sacrifice

necessary for a schoolmaster. He cannot study all through the day. He has got to give up a good deal in his intellectual life. And yet, yet, if character is the first thing, if the moral life is what we care for most, a man is willing to sacrifice that. If you do not do it, if you do not have men who are willing to make the sacrifice, then you get a great gap between the masters and the students. I was told not long ago by a man who is now in college, one of our New England colleges, that it was enough for the faculty to ask the men to do a thing for them to want not to do it. You want to have, of course, in a university, you must have, your great scholars; in your school you want your men who have had experience, who are skillful and practiced teachers; but in both places, I believe, you want young men who are in sympathy with both the undergraduates and the faculty and keep the one in touch with the other.

The foundation of it all, and that which is absolutely necessary, without which you cannot have any moral life in the school, is religion. Thring—I dare say a great many of you have read his life—says that no one can keep fresh, as a teacher, except he does it from a feeling of doing work for Christ, in that knowledge without religion cannot make better lives. Dr. Wilson, who used to be the head master of Clifton College in England, has described the ideal master in this way: “Of all the intellectual and moral elements that go to make a master, the originality that does not despise method, the flexibility of mind and sternness of character, the sympathy with learners and attitude of ever learning, the instinctive appreciation of small traits of character, the love of human souls that will count no pains too great to save a boy, that never despairs of a lad, the sense of duty that sustains in wearisome routine, the deep undercurrent of character that makes the whole life a conscious, though very often secret, service of God, the last is, as any wide experience will show, the most precious of all,” and if it is there the boys find it and the deepest love of a boy can only be aroused by that.

And now in regard to the boys in their relation to one another and to the masters and to the school. It is the greatest

power that is in a school and we want to control it. Boys are natural hero worshipers, and you want to take advantage of that. There are two theories, two ways it seems to me, two systems, by which schools may be conducted. The first system is that of *laissez faire*, where you do the best that you can to create a good general atmosphere in the school and then you give boys practically entire freedom. Those who survive become strong and fine characters, those who do badly are dropped, and those who do positively evil things are expelled. The result of that is that you may keep your school in pretty good condition. The drawback to it is that there is such an awful waste, and it is a dreadful thing to waste human life. The other system is to use the boys as a fellow workers with the masters to prevent evil arising, not the nursery system, but the scientific system, to keep the whole body thoroughly sound, to prevent rather than to cure. To do that you establish what is called the monitor system, or the prefect system. I would like to talk about that at some length, if I may.

It seems to me such a great thing to get the older boys to coöperate with the school, to become fellow workers with the masters. The authority that is given to them is practically the same authority that is given to the masters, and their relation with the masters, and with the head master, perhaps, especially, is that of entire confidence. They talk with the head master or with the other masters about anything, about everything, what concerns themselves, what concerns other boys, what concerns the school. The dangers in that system I have no doubt have occurred to your mind as I have been speaking. The most obvious danger is the growth of espionage, of telling tales. That is a thing which at once occurs to everybody. A pretty sound argument in favor of the system, showing that it is not a danger which is always realized, is that after fourteen or fifteen years of experience with the system the boys with whom I have had to do are absolutely in favor of it.

The essence of tale-telling is malice. If a boy comes to a master with a story about another boy, hoping that the master is going to punish that other boy for doing the thing which is

complained of, that is telling tales. That can be stamped out of a school in one half day. There is no difficulty about that at all. The boys must be perfectly certain that the reason why a master wants to know about another boy and about the school is exactly the same reason for which the father wants to know about his son—in order that, if anything is in any way going wrong, he may be able to help that boy to recover himself. The prefect takes the position of the older brother in the family. There is a danger of a boy in a moment of enthusiasm saying more than he intends. That is not often realized. In that case, the master is especially careful not to deal with the facts that he has in such a way that, as the boy goes back to think over what he has said, his conscience would be injured. There is a danger of self-satisfaction, of priggishness. And yet that, it seems to me, if the system is perfectly naturally carried out, is no greater than danger in the home life, where the older brother talks with the father about what is going on in the family.

Now the advantages. One great advantage is this: The tendency, I fancy, that is common to all of us, the tendency of the school-teacher, is to live in a fool's paradise. He sees the scholars young and attractive, they are courteous, full of life and freshness, and he says, "The whole thing is all right." I heard of a man showing somebody over his school not long ago; "there was life, abounding life." My friend looked on the table at one or two books of a most questionable nature in that particular room where there was so much life. It is a tremendous temptation to live in a fool's paradise, to see everything beautiful and think it is all right underneath. With this system you know pretty well, the kind of things that are going on in the school; and when you find that something is wrong with a particular boy what you do is this: you call some boy who knows that fellow, who is brought into relation with him naturally in some way, and you say, "That boy is not doing particularly well. Cannot you help him?" In a very short time you will notice a distinct difference in the lad's behavior. You take advantage of the intense admiration which the younger boys, have for their seniors in the school. A small boy was



anxious to get up early to go down to study. He came to his dormitory master and said, "I want to go down at half past six, but I am obliged to open my window, the window in my dormitory, at seven." The master said, "Well, you may go down and study and I will tell the prefect about the window." He met the boy after breakfast and the boy said to him, "Did you speak to the prefect about that window, sir?" "Yes." "What did the prefect say?" (Laughter.)

Another very great advantage, and this has a direct bearing, I think, on the continuous influence of the school through college, is that the boys who take these positions put themselves on record as taking a strong position against evil and for righteousness. They talk over the evils that arise in the schools perfectly frankly, they learn what it is that is evil in them, and they set their faces against them for a year or two. They get into the habit of appreciating how wrong those things are, how much harm they do, and they go to college committed in their own minds to a course of clean and true living. In that kind of way you can do most, it seems to me, to establish the right kind of *esprit de corps*. I have found it very helpful in that way. Only last year one of the prefects was asked to go to some supper room after the theater. This came to me quite indirectly, but blessings as well as curses come home to roost with the school-master after a while. He was asked to go to some supper room after the theater, and he said no, he would not go. The boys who were with him, said, "Better go. Why not?" "Well" he said, "I think it would be a bad thing for the school if I should go." You can get the boys so interested in the school in this kind of way that they will abstain, not only from things which they believe to be absolutely wrong, but from things which they believe to be harmful to the school. I do not say that this is true in all instances. I am painting a fair picture. I am painting, not things which have been actually achieved—that particular thing was—but the ideals toward which we are trying to move.

Those are the two great powers: teachers who love boys, who are bent upon righteousness, and boys who will sympathize with the masters in trying to establish pure and clean and

righteous living in the school. Then there are methods, there are certain things which one wants to establish in the school. It seems to me of the utmost importance that there should be nothing in the nature of loafing in a school. The curse of American college life and of school life is loafing (applause). Boys and men get together in a sociable way and sit round a room and talk and gossip, and a little scandal comes in, and then evil. The tone of loafers, is always low. You can avoid that easily in a school, because you have the great advantage of athletics. One has not the slightest hesitation in saying that to run a school on a high standard of morality without athletics would be a practical impossibility. Athletics are of the most immense importance in establishing righteousness in the school. What do the boys do? What do they talk about? For moral evil you have got to consider the care of the body, and the best thing for a boy is to work hard and then, after a short interval, to play hard, and then to work hard again and then to play hard again, and then, when the end of the day has come, to be so tired that he wants to go to bed and go to sleep. That is the healthy and good way for a boy to live. What is he going to talk about? You cannot get boys to talk about the ethical conceptions of Shakespeare's plays or the political economy of the Japanese; they are going to talk about something which comes close to their lives. The talk of athletics is sometimes a bit tiresome, but I am not at all sure that in the holidays one hears anything for regular diet that is much better. It is very apt to be the condition of the stock market, or the price of some things in the market, or wine, or cigars, or something of that kind. Boys' topics are healthier, on the whole, I think, than those touched upon in the average conversation at the average table.

The treatment of moral offenses. It seems to me most important that moral offenses should be treated *as* moral offenses and not as offenses against discipline. This is a cardinal principle in establishing fair play and truthfulness in a school. One knows instances where a boy has been punished for having a translation in exactly the same way as he was punished for

throwing a piece of paper at another boy's head, and the natural inference in a boy's mind is that the nature of the two offenses is about the same. For all offenses against morality, for unfairness in work, for untruthfulness, for any moral offense, the only position to take is that it cannot be punished at all. That seems to me a fundamental thing; to talk to a boy, to show him the wrong, to point out to him the fact that if that kind of thing is done by a member of the community, the community must gradually become thoroughly unsound, that those who do things of that kind cannot remain in the community, and then to work with the parents in establishing a boy in the right way, and if he offend many times to try to help him, and finally, if he is absolutely beyond your help, to get rid of the boy; but never to punish him. Boys want to be punished. I have had boys come to me and ask if I would not give them a specific punishment. But, if they know that sin is a thing which is beyond man's treatment, they are likely to see sin in the light in which it ought to be regarded.

In regard to morality among boys, we teachers must recognize the fact that they have great temptations in the school and in the life that is coming to them at college. How are you going to help boys meet them? It seems to me that one should talk perfectly frankly to the school as a whole, at times that one should talk frankly to individuals. There is a splendid opportunity in a boarding school, when the boys are thinking of joining the church, or in a church school when they are thinking of being confirmed, when one can deal perfectly openly with questions of that kind, and help the boys in regard to their future life. I do not believe in going into details—no man who hates that kind of thing can do that—but to speak openly, and to let the boys know that the thing must not exist. Take it in the case of low conversation. That kind of thing can be driven clean out of a school if you get the older boys to coöperate with you, and if you are eternally vigilant. You can tell as you pass through a school room if all is right. If it is not you will see a group of boys together, and as you come near them they will scatter, and you know there is something

wrong there. It seems to me that it all depends upon the attitude which the masters in the school take. If they are absolutely determined that cleanness of living shall exist in that place, and that that is the first thing, it will become the first thing in the boys' minds.

One tries in the ways I have indicated to increase the sense of responsibility as a boy grows older, and one tries at the same time to develop the idea of service. That is the essence of democracy. The democratic principle is the spirit of service. Boys are all ready for it. You can get boys to work among other boys in boys' clubs. For us, we have found a great help in that way in the establishment of a summer camp in the country. On one of the lakes of New Hampshire we have a camp, to which small boys from the city are brought. The camp is in charge of a master and of one or two graduates of the school and of several under-graduates, who change from time to time. That gives them an opportunity of serving these small boys and of finding out that it is possible for them without any very peculiar action to help the lives of those who are less fortunate. It seems to me that these two things a boy ought to have when he leaves school to go to college: the sense of responsibility for his life and the lives of others, and the desire for service. When he goes to college he will look after those who come from his own school; he will care for the life of the college because it has become a habit with him. While he is in college you try to keep in touch with him. If you find that evil is coming into his life you correspond with him. I have never found, with possibly one exception, a case where a boy who was remonstrated with because he was doing badly, resented it. He was always glad that you had followed him, that you cared for him, and that you had spoken to him frankly. The school should always be open to the graduates of the school, where they should be welcomed, where they should know that they are wanted. These are some of the ways of influencing him after the boy has left school. These I have very briefly touched upon. But it is in the school, my friends, it is in the school that we are

sowing the seed ; and if we sow the seed faithfully it is going to spring up into life, the right kind of life at college and in this world, and in the world to come (applause).

#### DISCUSSION

PRESIDENT C. W. ELIOT: It seemed to me that the most important principle enunciated by Mr. Peabody is one which I know Dean Briggs also insists on, namely, that grave, moral offenses in school or college are not punishable. The only question that arises about a moral offender—a confirmed moral offender—is: can he be kept in school or college? We who remember the schools and colleges of forty and fifty years ago will, I think, recognize that this principle was not usually acted on in American schools and colleges. I know it was not acted on in the Boston Public Latin School or in Harvard College. There was the utmost confusion between moral offenses and offenses against order and convenience ; and this confusion I believe to have been the source of great moral evils in both college and school.

The other thing I should like to speak of before Mr. Peabody closes is the evidence which this discussion has given of the nobility of the profession of secondary-school teacher. It is quite true that a large proportion of college-bred men and women who mean to be teachers try first to get into college or university work, and exhibit some repugnance to going into secondary-school work. That I believe to be a grave error, an error from which England and Germany have escaped. I believe that in the near future we in this country must correct the prevailing view in that matter.

Another topic in Mr. Peabody's remarks which I hold to be very interesting indeed, as subject of future experiment, is the prefect or monitor system. Whether that method can be applied on a large scale in our country is for me a matter of doubt. I should not be able to affirm that the English example was encouraging. On the contrary, it seems to me that unless deep changes have been lately wrought in that method in the English public schools, it is absolutely inapplicable in our country, except, indeed, in a school like Groton, where a quite extraordinary control can be exercised by the masters. As I read the biographies of famous Englishmen who have been in the so-called public schools, as I listen to the accounts which men contemporary with us give of their own experience in those schools, it seems to me that the prefect method has been horribly abused in times past—I mean that it has been the source of horrible abuses, abuses which would

not be endured in any American community. Nevertheless, as I am sure you learned from what Dean Briggs said, it is possible to use the influence of older pupils or students upon younger to great advantage. I hardly think it is demonstrated that the older student, who is going to bring to bear on the younger a moral pressure, needs official position, whether in college or in school. It sometimes seems to me that official position is not only unnecessary, but a drawback. In recent years, in Harvard College, we have had a large experience of the beneficial influence of older students upon younger, the older being directly asked to use their influence; but so far as Harvard experience goes, there is no need of any official position for the helper.

At the close of this discussion the fourteenth annual meeting came to an end by adjournment.

RAY GREENE HULING,  
*Secretary*

CAMBRIDGE, MASS.

[The limitations of space make it possible to print here only a small portion of the discussions on the two leading topics of the meeting. These discussions will appear in full in the Proceedings of the Association, edited by the secretary, Dr. Ray Greene Huling.—EDITOR SCHOOL REVIEW].